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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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THE SOCIALISTS OF 1843.

THE OLD GUARD OF SOCIALISM.

In reviewing the publications of the Fourieristic school of Socialists which flourished in this country about thirty years ago, one is struck with the high sentiments, the glowing eloquence and the enthusiastic anticipations that characterized this literature. We propose to call up for the edification of the younger generation some of the views of the great men of the nation, uttered in their fresh and hopeful days, on the subject of Association and Unity as the social destiny of man. We give below extracts from articles that come under our notice in turning over the pages of the *Phalanx*, the leading organ of the Associationists in 1843, with the names of the writers prefixed.

Let it not be imagined that we revive these sublime and prophetic utterances with the shadow of a wish to mock their illustrious authors. God forbid. Their work was the noblest which men ever undertook, and we are assured that its effect on the people of this nation, though hidden for a season, was indelible and will live forever. In taking up the cause of Socialism where these pioneers laid it down, we are deeply and abidingly conscious of the debt we owe them. It may in some sense be said of us as Christ said of his disciples: "I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." All honor to the old guard of Socialism. Horace Greeley more than any other man was its leader and Captain. In March, 1842, he admitted the cause of Socialism to a continued exposition in the columns of the *Tribune*, and Albert Brisbane, its foremost champion, said of him: "He has done the work of a century. He has done for us what we never could have done. He has created the cause on the continent."

We let the Captain speak first:

HORACE GREELEY.

[Late founder and chief editor of the *New-York Tribune*, ex-member of Congress, author of a History of the Great Rebellion, etc.]

Not through hatred, collision, and depressing competition; not through war, whether of nation against nation, class against class, or capital against labor; but through union, harmony, and the reconciling of all interests, the giving scope to all noble sentiments and aspirations, is the renova-

tion of the world, the elevation of the degraded and suffering masses of mankind, to be sought and effected.

* * * * *
Fellow Associationists! I shall do whatever I can for the promotion of our common cause; to it whatever I have or may hereafter acquire of pecuniary ability is devoted: may I not hope for a like devotion from you?

GEORGE RIPLEY.

[Formerly a Unitarian minister, founder of "Brook Farm," for many years literary editor of the *New-York Tribune*, and editor of the new *American Cyclopaedia*.]

How much is to be achieved before the dawn of that universal unity for which we pray and labor? Is there now even individual unity? Have we now such a thing as a whole man? No! Humanity is now all dissevered—tongues—heads—hearts—arms—limbs—all tumbling and jostling one another in the fierce whirlpool of this dislocated society. That is indeed a truthful type of the effect of civilization on human nature. I say we are not whole men. I say that the institutions of society have dislocated us. * * * In that glorious future we hope for unity—unity such as the great Author of our race designed. Then will there be such a oneness as is felt in the physical body—in which the slightest pain in the remotest nerve is sympathized with by all the others. That unity will not be confined to the churches on Sunday, but it will be felt in all its blessed influences everywhere and at all times. It will be seen in the fields—in the workshops—everywhere where man meets his brother man. Every-where it will animate us. Every day will then be wholly consecrated to the highest purposes—under the abiding consciousness of the presence of that power whose we are, and with devotion and love to all our brethren with whom we are called to walk in company through this brief pilgrimage of life.

CHARLES A. DANA.

[A member of the Brook Farm Association, afterward editor of the *New-York Tribune* and of the new *American Cyclopaedia*, Assistant Secretary of War, and editor of the *New-York Sun*.]

When the future condition of humanity lies before us, and we behold a united race moving in beauty and intelligence to the fulfillment of its divine destiny, all present men and achievements sink into insignificance. But to be reassured and convinced that our efforts are not worthless or ineffectual we need only to look back to civilization. Measured with it, the most defective of our Associations is a paradise. The stale interests, empty excitements and paltry rewards which it brings before us, are, at their best for a whole life, not worth an hour of the true human activity that the rudest form of the combined order produces. In all points of view the contrast is similar. In every aspect of civilization we behold the falsehood, injustice, the oppression of the weak, the blind folly of the strong, increasing disorder and general unhappiness. In life it is the same tragedy to all, whether it wears out in dullness and inanity, or is fooled off in empty shows, or as happens with a great part of mankind, is one prolonged scene of want, of misery and of degradation. Its institutions nowhere guarantee the satisfaction of the simplest necessities of man, or embody the idea of brotherhood, of union, and of mutual help. No man feels that he is in the midst of his friends, but each with the same sorrowful distrust seeks his own selfish path, sundered, hostile, miserable, destroying each other. Yet each filled with irrepressible longings for an unknown unity—such are men in civilized society. But even in the infant state of our practical enterprise this is greatly changed. Struggling as all our Associations still are, with obstacles that might almost seem impassable, limited in numbers and in means, with hardly the germ of a harmonic organization, we have for ourselves at least settled the problem and experimentally confirmed our original conviction that a better social state awaits Humanity in the course of the Divine Providence. * * *

What matter if philosophy, lost in metaphysical falsities and sophistical nothings, and faith long ago deceived and plundered, are ready to deny the inmost convictions of the soul? What matter if those who have been charged with the most solemn office—the discovery of Truth—in their failure to solve the fatal problems, of which themselves and all of us pay the forfeit, declare that a solution is impossible, and that the great mass of men are forever doomed to the same wretched and pitiable existence? What matter even if the teachers of a religion, which ought never to have been polluted by such blasphemous skepticism, dare to say that the benevolent and all-wise Creator has appointed this world and its inhabitants, with their almost infinite capacities for joy and goodness, to perpetual misfortune and suffering? We ought only the more earnestly and immovably to protest against such errors, and to stand firm on those original intuitions which the heart, in every glow of enthusiasm, instinctively renews and clings to, in spite of the bewilderment of the understanding. There is for man a higher and nobler destiny on earth; there is a divinely ordained social order of justice and unsullied honor and spiritual beauty: there is for the nations a future of universal peace and unity.

WILLIAM HENRY CHANNING.

[A distinguished Unitarian preacher, editor of *The Present*, author of Biographies of Wm. Ellery Channing, Margaret Fuller Ossoli, etc.]

When even thus hastily we cast our eye over these many movements of reform, now mingling their floods in one grand river, may we not, must we not, find courage, hope and calmness in the thought, that it is Divine Will, not man's caprice, which has brought this people to their present desire for SOCIAL RE-ORGANIZATION. The Love and Justice which God has inspired make in these varied modes the demand for communities based upon principles of true social order,

where the energies of each shall be exerted for the good of all, and the well-being of all shall react upon each individual, as in a living body the several members work together, suffer and rejoice together. This hope of peace and kindness, in all our relations of industry, education, enjoyment, intercourse, worship, so strong as it is in many hearts, so universal in its aim, is the prophetic spirit of the age. * * *

We need be anxious but on one account; and that is lest we be unworthy of this sublime reform. Who are we, that we should have the honor of giving our lives to this grandest of all possible human endeavors, the establishment of Universal Unity, of the reign of Heaven on Earth? Truly, "out of the mouths of babes and sucklings has the Lord ordained strength." Kings and holy men have desired to see the things we see, and have not been able. Let our desire be that our imperfections—our unfaithfulness—do not hinder the progress of Love and Truth and Joy.

PARKE GODWIN.

[Editor of the *New-York Evening Post*, author of a Popular View of the Doctrines of Fourier, Constructive and Pacific Democracy, a History of France, &c.]

The time has come when all partial movements of Reform must fulfill and complete each other, and flow together in one onward, mighty movement toward Universal Unity:

Unity of Man with Man in true Society:

Unity of Man with God in true Religion:

Unity of Man with Nature in Creative Art and Industry.

Our flag is given to the breeze; its threefold Motto is full of the power of Faith and Hope and Charity. Let all true hearts join in its benediction, and aid in its fulfillment!

To the free and Christian people of the United States, then, we commend the principle of Association; we ask that it be fairly sifted; we do not shrink from the most thorough investigation. The peculiar history of this nation convinces us that it has been prepared by Providence for the working out of glorious issues. Its position, its people, its free institutions, all prepare it for the manifestation of a true social order. Its wealth of territory, its distance from the political influences of older and corrupter nations, and above all the general intelligence of its people, alike contribute to fit it for that noble union of freemen which we call Association. That peculiar constitution of government, which, for the first time in the world's career, was established by our Fathers; that signal fact of our national motto, *E Pluribus Unum*, many individuals united in one whole; that beautiful arrangement for combining the most perfect independence of the separate members with complete harmony and strength in the federal heart—is a rude outline and type of the more scientific and more beautiful arrangement which we would introduce into all the relations of man to man. We would give our theory of state rights an application to individual rights. We would bind trade to trade, neighborhood to neighborhood, man to man, by the ties of interest and affection which bind our larger aggregations called States; only we would make the ties holier and more indissoluble. There is nothing impossible in this; there is nothing impractical! We who are represented in this Convention have pledged our sleepless energies to its accomplishment. It may cost time, it may cost trouble, it may expose us to misconception and even to abuse; but it must be done. We know that we stand on sure and positive grounds; we know that a better time must come; we know that the hope and heart of humanity is with us—that justice, truth and goodness are with us; we feel that God is with us, and we do not fear the anger of man. *The future is ours—the future is ours.* Our practical plans may seem insignificant, but our moral aim is the grandest that ever elevated human thought. We want the love and wisdom of the Highest to make their daily abode with us; we wish to see all mankind happy and good; we desire to emancipate the human body and the human soul; we long for unity between man and man in true society, between man and nature by the cultivation of the earth, and between man and God, in universal joy and religion.

It would be easy to ridicule the fervor and assurance of the actors in this enthusiastic drama, by comparing their hopes and predictions with the results. But for our part we hold that the hopes and predictions were true, and the results were liars. Mistakes were made as to the time and manner of the blessings foreseen, as they have been made many times before and since; but the inspiration did not lie.

We have had a long succession of enthusiasms in this country. First of all and mother of all, was the series of Revivals under Edwards, Nettleton, and Finney, in every paroxysm of which the Millennium seemed to be at the door. Then came Perfectionism, rapturously affirming that the Millennium had already begun. Then came Millerism, reproducing all the excitements and hopes that agitated the Primitive Church just before the Second Advent. Very nearly coincident with the crisis of this last enthusiasm in 1843 came this Fourier revival, with the same confident predictions of the coming of Christ's kingdom, and the same mis-

takes as to time and manner. Since then Spiritualism has gone through the same experience of brilliant prophecies and practical failures. We hold that all these enthusiasms are manifestations, in varied phase, of one great afflatus, that takes its time for fulfillment more leisurely than suits the ardor of its mediums, but inspires them with heart prophecies of the good time coming, that are true and sure.

LETTER FROM ONE OF THE "OLD GUARD."

His Hopes revived—Socialism his first Love—Practical Communism his "Dream from youth to age"—Comments on the American Socialist—A Question for Socialists to Decide.

T. C. LELAND was one of the most earnest and popular lecturers in the cause of Socialism in 1843, and his testimony as to the prevalence and intensity of the interest in Association was cited in the "History of American Socialisms" as follows:

"I attended the socialistic Convention at Batavia. The turnout was astonishing. Nearly every town in Genesee County was well represented. Many came from five to twelve miles on foot. Indeed, all western New York is in a deep, a shaking agitation on this subject. Nine Associations are now contemplated within fifty miles of this city. From the astonishing rush of applications for membership in these Associations, I have no hesitation in saying that twenty thousand persons, west of the longitude of Rochester in this State, is a low estimate of those who are now ready and willing, nay anxious, to take their place in associative unity."

We had scarcely finished the preceding article on "The Socialists of 1843" when we received the following interesting letter from this member of the "Old Guard." We commend it to the perusal of Socialists as it discusses a question which we must leave to their decision:

New-York, April 4, 1876.

EDITOR OF THE AMERICAN SOCIALIST:—The arrival of the AMERICAN SOCIALIST in our household is an event, and much chatter we have had over it. On the whole we like it—like it greatly. There has been nothing better in spirit, nor in real culture and ability, since the *Harbinger*, which you quote with such candid approval. What especially touches us is the olive branch, the hand of brotherhood extended to all schools of Socialists. Coming as it does from men of long experience, and men of means developed out of actual success in practical Socialism, it stirs in me a new interest, and revives hopes which I thought were laid away till my next career on this planet, which Fourier predicts for me. I never dreamed of living this time long enough to swell, by never so little, a new tidal wave of Socialism; but if your journal survives, and the general movement, re-started, goes on, I am afraid you will win me over.

Socialism as announced by Fourier was my first love, my earliest "dear gazelle," which "was sure to die." Since then I have met other affinities which seemed as fair. My first "eternal mate" was in due time crossed upon "Individual Sovereignty," and the two streams of Socialism, like kindred rivers, mingled into one. Then later I have made a study of Communism, pure and simple—yes, and more or less practiced it too; for my most intimate friends—two, three or four families of them—I have loved well enough to live with in the same household, where all book-keeping was abolished, and where it made no difference in whose pockets the money was treasured or who earned it. It was spent frugally and unselfishly for the common good.

So you see, I am an old Socialist of many stripes—stirpicultured through many strains. This, instead of scattering, has concentrated me; for, through every new birth of harmony has run the one refrain—Give me, O Lord! neighbors whom I *can* love as myself, and make me as lovable to them, so that we can emerge from the poverty of resources of the family of only two, with its limited *line* running from one point to but one other point, and can rise into that heaven of heavens, a family of families, with abundant resources, interchange of employments, economy of production and expenditure, and especially a social circle of contrasted characters not quite as like as so many peas. In a word, Socialism, the dwelling together of brethren in unity, whatever form it may take, has been my dream, more or less realized, from youth to age. There is where you will find me every time.

Thus much it seems appropriate to say for the *ego*, on the threshold of a correspondence with your paper—if you really wish to hear from one of the "Old Guard." Henceforth the great "I" shall subside and give place to the greater *you*.

A word or two of comment, not criticism, on some

features of your first number, and I am done. The "letter missive" to the various Communistic Societies is well conceived, in the right spirit, and ought to do good. Their replies must be interesting. Blessed are the harmonizers.

You are right on the question of new words. Every discovery, new art, new set of social conditions, requires new namings. Fourier coined new words, and had to do it. So did Lavoisier and Priestly; and their chemical descendants since could hardly move a peg without a complete system of new names for the new things. Who elected the two or three dictionary-makers to the exclusive right of judgment as to the proper use or construction of words? Every original thinker, discoverer, or man of science turns up things that are new, if not, he is not much of a discoverer—and he should have the right to give them names without leave from any authority.

Mr. Wright in his advice to you is too timid. It partakes too much of the universal orthodox hush! on the subject of sex. We have had enough of this implication that the great department of sex running throughout the whole universe of vital being is a mistake which we must hide, cover up, apologize for, and get along with the best way we can; and that the great Creator ought to be ashamed of himself for projecting such a department in animated nature. There is, sir, a science of sex. There are principles pertaining to it, and bottom facts which ought to be known and can be known, even to children of an early age, to the temporal and eternal good of all who know them. With Mr. Wright's sense of "delicate modesty" I entirely sympathize and concur; but at the same time hold that a scientific presentation, discussion and development of all the facts, principles and social relations based on sex can be conducted entirely in accordance with that sentiment. Besides, it is a question up, if not uppermost, for discussion. It is abroad in the land, and one hears it every-where. Divorce is gaining on marriage, irregular relations are becoming the regular thing, loyalty to the heart and disloyalty to ancient moralities contribute to our great journals a variety and luxuriance of scandals which are new every morning and fresh in every evening edition. In the midst of such a breaking away of dykes and dams, are you to be counseled to keep mum, hide any scientific light you may have under a bushel, and furnish no guidance to the wayfarer through all this flood of darkness? You simply cannot do it. Events will call you out and compel you to utterance. Little farthing candle rays of the hidden light will burst through your bushel, and shed an illuminating beam from the lamp of Science upon many a good deed denounced by this naughty world.

One point more. I perceive that the poor "Individual Sovereigns" are to be the "under dog" in this struggle for supremacy among the social tribes. Don't press them too hard or I shall have to ask fair play and a hearing for them. While I dwelt in that camp I learned many useful lessons and imbibed some virtues which I would not willingly let die. THERON C. LELAND.

PREPARATION FOR COMMUNISM.

It must be evident to every one who surveys society as now existing, that the great need of the time is not the organization of new Communities, but the *preparation* of the people for Communism. How shall this work of preparation be provided for and fostered?

In the "History of American Socialisms," published half-a-dozen years ago, we announced our belief that—

"The best outlook for Socialism is in the direction of the local churches. These are scattered every-where, and under a powerful afflatus might easily be converted into Communities. In that case Communism would have the advantage of previous religion, previous acquaintance, and previous rudimental organizations, all assisting in the tremendous transition from the old world of selfishness to the new world of common interest. We believe that a church that is capable of a genuine revival could modulate into daily meetings, criticism and all the self-denials of Communism, far more easily than any gathering by general proclamation for the sole purpose of founding a Community.

"If the churches cannot be put into this work we do not see how Socialism on a large scale is going to be propagated. Exceptional associations may be formed here and there by careful selection and special good fortune; but how general society is to be resolved into Communities, without some such transformation of existing organizations we do not pretend to foresee. Our hope is that churches of all denominations will by and by be quickened by the Pentecostal spirit, and begin to grow and change, and finally by a process as natural as the transformation of the chrysalis, burst forth into Communism."

Our belief is still the same as when the foregoing was written. The churches—and by this term we mean every religious organization that is under

an improving spiritual afflatus—still present, we think, the most hopeful field for the development of practical Socialism. If this is a true view, then one of the most important questions to be considered is, How can the evolution of the churches into Communism be prepared for and encouraged?

One most important means of preparation for Communism certainly is the cultivation of the revival spirit. All true Christian revivalism tends to Pentecostal results. It breeds heart unity and love, and supplants selfishness. The hearts of all Socialists ought certainly to be encouraged by the great wave of revivalism that is spreading over the world as perhaps never before. All the Moodys and Sankeys are working indirectly for Communism, and "building better than they know." The religious fervor they are stimulating, and the union of hearts it is producing, will sooner or later demand the conditions of outward life in which that fervor and heart union may be perpetuated and made enduring; and those conditions can only be found in organized Communism.

But the evolution of the local churches into Communities is a process that needs other means for its accomplishment than the existing formal usages. New, attractive and vital measures are called for and necessary for the times that are at hand. One measure of this kind which strikes us as very important, and as combining in it many good features, is the organization in every church or religious society, or neighborhood, of *Social Clubs*, for the study of social science in all its bearings, and for the cultivation of true social intercourse, coöperation, criticism and civilization. These clubs should have their common halls or places of meeting—Social Parlors. They should have libraries and reading-rooms supplied with all books and publications on Socialism. They should have frequent meetings; and every means should be taken to make these meetings attractive and improving to old and young.

Among recent church improvements looking in this direction may be mentioned the Church Parlors designed for social reunions, adopted by some Congregational Churches. Another movement of a broad and attractive character has just been started at Marlboro, Mass., which seems quite important. The following announcement of its organization and purposes may be appropriately quoted here:

THE MARLBORO CHRISTIAN FRATERNITY.

This new organization has been called into existence by a company of earnest spirits, who have been moved to action by a strong desire to do a work in the community which should be bathed in the spirit of the Master, and yet be entirely unhampered by the proselyting or sectarian spirit. It has been their study to ascertain the real needs of the people of the town, and especially those of its young and tempted and neglected classes. With a view to meet this local exigency, as well as to advance its membership in all the noble things of life, it was thought best to adopt such methods and appliances as were in the line of the best thought and effort of this wonderful age.

Whether in this attempt to honor Christ and aid the humanity at our doors we have laid a good foundation, the reader must judge after a perusal of our

BASIS OF ORGANIZATION.

Name: *The Marlboro Christian Fraternity.*

ACTIVE MEMBERS.

All who feel that they love our Lord and Savior Jesus Christ with sincerity, and are earnestly desirous of advancing his kingdom in this community, may become Active Members upon complying with such simple preliminary formalities as are agreed upon.

ASSOCIATE MEMBERS.

Any other persons may become in like manner Associate Members, and entitled thereby to all the privileges of the organization, except those of voting and holding office.

FEES.

A contribution of one dollar for Actives, and seventy-five cents for Associates, upon joining, and an annual contribution of the same amount thereafter, with such voluntary offerings as they may be inclined to make from time to time.

OFFICERS.

A President, Secretary and Treasurer, who with three others chosen for the purpose, shall serve as a Board of Management.

OBJECTS.

Christian fellowship, praise and devotion, righteousness, culture, charity, temperance, good works, and criticism in a loving spirit.

METHODS.

A special room or rooms open at stated times and supplied with such essentials, comforts and ornaments as may be

available, and such meetings and machinery for work as may be determined on from time to time.

PRINCIPLES OF ACTION.

Debt to be shunned; the utmost care to be taken against wounding each other's feelings; each new step or plan to be carefully considered, and not to be adopted unless it shall command a two-thirds vote of the members present; misunderstanding and opposition to be disarmed by persistent frankness and kindness; the unity, purity, and prosperity of our churches to be kept ever in mind; and the sayings, doings and teachings of our Lord to be the arbiter in all our differences.

PRACTICABLE WORK.

Bible Study; Meetings for Praise, Prayer and Religious Reading; Visitation of the sick and General Relief Work; Reform Club Coöperation and other Temperance Work; Social Reunions; Conversations; Debates and other Literary Exercises; Classes for Reading, Study, etc.; Sermons and Lectures; the Utilization of good reading matter; Innocent Amusements; Economic and Sanitary reforms, etc.

FORMULA OF MEMBERSHIP.

In substantial agreement with this basis of Organization the subscribers herewith attach their names, and agree to work together in harmony for the success of the society styled the MARLBORO CHRISTIAN FRATERNITY, under such rules and regulations as may be adopted from time to time.

We start with a good membership, and with favorable prospects for a healthy growth. We place our admission-fee low so that the cost of joining need repel no one.

In behalf of the Fraternity,

J. E. CURTIS, President.

R. D. PRATT, Secretary.

This seems to be a decided advance on the Young Men's Christian Associations which have been in operation during the last twenty years. Both sexes and all ages are admitted to membership. It is also an advance on the ordinary church organizations, and a modulation from them toward Christian Socialism. The objects of the Fraternity are, "Christian fellowship, praise and devotion, righteousness, culture, charity, temperance, good works, and criticism in a loving spirit." A fraternity which has these objects in view, and honestly pursues and actualizes them is on the highway to Communism. The cultivation of Christian fellowship is simply the cultivation of the Community spirit, and naturally leads right on to practical Socialism. It is socialism—communism with Christ and with one another. And intelligent students of Christian work must come surely to see that if "Bible study, Praise, Prayer and Religious reading, Visitation of the sick and General Relief work, Reform Club coöperation and other Temperance work, Social Reunions, Conversations, Debates and other Literary exercises, Classes for Reading, Study, Sermons, Lectures, the Utilization of good Reading Matter, Innocent Amusements, Economic and Sanitary Reforms, etc.," are best reached and provided for through coöperation and in a Community way, the step is but a short one to the conclusion that all the interests of life would also be best held and carried on in the same way of Communism and high civilization.

CO-OPERATION IN ENGLAND AND GERMANY.

[From Wright's Principia of Social Science.]

In England and Germany coöperation in single businesses has succeeded admirably. But general coöperation has not yet succeeded permanently, except in Communities, either in the United States or in Europe.

A report recently made by a British Government officer shows that there are in England nearly one thousand coöperative work and trade societies, with over 250,000 members, and with nearly \$8,000,000 of capital, of which over \$1,000,000 was loaned out. Coöperative stores are but little known in the United States, and yet in England eight hundred reported their businesses, amounting to a total capital of ten millions, with loans of a million, goods bought for thirty-five millions, and sold for over forty millions, and showing a net profit of three millions. Of this, some twenty thousand dollars were spent in furnishing libraries, reading-rooms, and other means of education.

The best field of comparison is Germany, where coöperative stores have raised labor from a low to a high position. In that country there are nearly 2,000 savings banks, 300 coöperative societies, and nearly 1,000 coöperative stores, with between 300,000 and 400,000 members; doing a business of \$150,000,000, on a capital of \$12,000,000.

WILL A COMMUNIST WORK?

MAN has been variously defined. One writer has called him a social animal; another has called him a religious animal; while a third has discovered that man is the only species of animal of which the male abuses the female. But we must put away all such definitions as being more or less witty and one-sided. After you have gone clear around a man, looking at him corner-wise and squarely, then taken a bird's-eye view of him, and dug under him, after you have fought with him and prayed with him, and distilled him in a retort, you will give up all these curt statements of fact which, having a show of wisdom in them, only serve to stop further thought. You will either feel like keeping pretty still thereafter, or else you will feel like writing a book with one great, deep-rooted, wide-branching statement about him.

But we must give up our grand statement for now, and take up with one that will serve our present purposes better. Man is an *industrious* animal. He has been thought otherwise, and has had his attention called to the diligence of the ant and the beaver, when he has, in fact, outworked them both. Perhaps nine-tenths of the world think they are at work from stern necessity—and doubtless they are—when if they would only stop for a new spirit and new adjustment of things, they would find that they are now deriving more happiness from their work than from all their other activities together. Human nature is slandered when you say that man is lazy. You need not be afraid that men will stop work if they go into Communism. The experience of all the Communities, Oneida, Economy, Zoar and Mt. Lebanon, show that men have worked and will work from the in-born love of healthy, useful action. The very vagabonds themselves, who go shambling up hill and down hill and along the flat stretches of road in a listless, loose-jointed, no-whither gait, always keep up some feeble inquiry after work, as if they, too, had some faint reminiscence of the paradise of industry which they have left behind them. The reformers may depend on it that men love to work, and delight in the excitement of invention, contrivance, decision, execution and things to achieve. It is a question whether the present arrangements of society do actually give men all the pleasure they should have from work. We think they do not.

A. B.

WOMANLY NEEDS.

"The fault, dear [sisters], is not in our stars,
But in ourselves, that we are underlings."
—Shakespeare.

We think there are many women in the land who have, mingled with their interest in the so-called Woman's Rights' movement, thoughts other than those of unqualified approval. The alloy to their sympathy is probably often based on the conviction that the change of place and prestige claimed for woman is generally sought in ways so superficial as to leave the mainsprings of that which is most to be deplored scarcely touched. Certainly it seems so to us. We would be patient; not expecting the inorganic growth of centuries to be quickly righted; and yet we have sometimes thought that the work of straightening the crooked developments would be speedier, did the notable reforms of the day show more bravery in attacking the roots of the evils they deplore, rather than in forever dulling their ax-edges lopping the twigs and branches of their upper growth.

Thinking thus, we are not to be accused of indifference to woman's emancipation from cramping thralldoms. Deep is our interest in her progress; broad our sympathies with those who labor for this end. Still, the crusade that enlists us most actively is but little preached. We burn with greatest zeal for woman's progress in the essentials of the conduct of life. We long for interior rather than exterior privileges and reforms. More than the need of suffrage, of reform, of privileges, we believe is the need of a change in woman herself. Badly as society is organized, we scarcely believe it excuses woman for being what she alas! too often is, vain, showy, careless of example and influence, falling far below her high ideals. Margaret Fuller, in her "Woman of the Nineteenth Century," says that the highest

ideal of woman as portrayed in the literature of the different nations of the world is, that she is primarily the "betrothed of heaven," and through all the bonds of earthly loves and happiness constantly remembers this higher, spiritual claim. In so far as she forgets this and prostitutes her loveliness to selfish ends she harms herself and all the world beside.

Again, this wise woman of the last generation, wrote: "Any one beginning an assault upon bad institutions and external ills by experience comes to see at last that any efficient remedy must come from individual character. Though bad institutions always in some measure prevent individuals from forming good character, and therefore must be removed, still it would be in vain to clear away the bad forms of society until the individual began to be ready for a better. There must be a parallel movement in the two branches of life."

Again, one of the women of to-day—said by some to stand in this country at the head of those most noted for purity of character and breadth of intellectual development—said to us not long ago that she thought that the need of the times as regards women is not so much more scope for them, more fields wherein they can work, as *women fit and ready* to do the work now waiting, wearily waiting, the touch of their hands. She who spoke thus we felt to be noble and wise. Though rarely talented, all her energies were bent, not in public and clamorous demand for more privileges, but in trying to aid in educating rationally and solidly the girls and young women upon whom the achievements of the next generation devolve. Of this so necessary work she finds at her hands more than she can do. Her great difficulty is in securing competent helpers.

O! for a Moody to start a revival among the women of to-day; a revival that with grand and upward impulse will lift them far above their pettiness and their frivolity; make them rise superior to their circumstances and prove themselves worthy of better things! Great need as there is of reform in the whole framework of society, there is also as urgent need of individual reform, and the two should go hand in hand.

If women as a class cannot feel their necessities in this respect, and lay hold of the power that can help them to nobler spheres, even circumstanced as they are, we fear they will not in the long run better their condition more materially than did the Greek women pictured by Aristophanes over two thousand years ago, who, beautified with unguents and alkanet root, and decked in little saffron-colored robes, and loose, transparent vests, made such strenuous exertions to rule the commonwealth, but whose spasmodic efforts and ephemeral success, were followed by thralldoms as irksome as before.

A. E. H.

CHANCELLOR ELIOT of Washington University, St. Louis, says concerning the education of women: "To speak from our own limited experience, I can most confidently say that it has thus far developed no insuperable difficulty to the admission of young women, when properly prepared, to the regular classes either of college, or scientific or law school. We have observed no indications of intellectual inferiority, of divided attention, of careless habits of study, of inability to meet all reasonable requirements of a strict curriculum. I sincerely wish that we could have more of them in every class from this time forward, with this one condition that the courses of study should not be lowered in any respect, but held to the full standard of scholarly education, so that young women graduates should stand upon the same level of scholarship with the young men. There was a time when I should have hesitated to say this, but my skepticism has departed, and my only fear now is that very few young women can be so inspired with the love of learning as to desire the highest education, or who are so fortunately situated as to have the opportunity and choice given to them."

[From the Harbinger.]

Let this test be applied to all enterprises and projects that are presented for our approval. Be not deluded, O friends, with the vain hope of benefit from any plans that are merely destructive in their nature and violent in their operation. The universal nature, the kind and blessed mother of us all, removes an evil by gently supplying its place with good. Silently does the warmth of heaven creep over the brown and frozen earth, sweetly do the gales of the South breathe upon the icy fabrics, whose massy strength threatens to endure forever; and behold, we are in the bosom of a new summer—we are surrounded with all green and shining things, and our own spirit receives a fresh life with the regenerated earth. Fit emblem this of the progress of truth

and good in the course of ages. Take to heart the lesson, O man, filled with the spirit of heroic reform; let no impatience possess thee; let no haste disconcert thee; with a soul ardent as the central fires of the globe, revolve in thy orbit with the peaceful might of the planets; be as strong and benignant too:

"Like as a star,
That maketh not haste,
That taketh not rest,
Let each one fulfill his God-given best."

AMERICAN SOCIALIST.

THURSDAY, APRIL 13, 1876.

THE press notices of the AMERICAN SOCIALIST are for the most part kindly. The demand for such an organ as the SOCIALIST aims to be is generally recognized. It is admitted, too, that in the future of society coöperation in one form or another is to play an important part. Of course many doubt whether any specific form of Communism will ever prevail; but that is a question which can safely be allowed to take care of itself. The AMERICAN SOCIALIST has no pet scheme of social reorganization to champion.

When we consider that the whole population of the Communities of this continent is but some 5,000, scattered over eleven States of the American Union, we cannot help being fearful for the success of the SOCIALIST.

—Ontario Daily Expositor.

OUR Canadian friend does not take into account (perhaps does not understand) that the present Community membership by no means represents the number of Communists in the United States. We know of one Community whose membership has been kept down to three hundred, which counts its applicants for admission by the thousand; and probably several of the successful Communities could tell substantially the same story. Moreover, for every person who is ready to commit himself to some form of practical Communism there must be several who are interested in the discussion of general socialistic questions, including coöperation, the relations of labor and capital, and other kindred subjects. The AMERICAN SOCIALIST addresses itself to this larger audience as well as to the more fortunate five thousand.

IN an editorial of a leading magazine we find the statement that "\$600,000,000 are annually expended for liquors" in the United States. The writer adds:

"Sixty thousand Americans annually lie down in a drunkard's grave. It were better to bring into the field and shoot down sixty thousand of our young men every year than to have them go through all the processes of disease, degradation, crime, and despair through which they inevitably pass."

These figures are based on official statistics, and must be true. But revolting and terrible as is this "criminal waste" of resources, "beyond the imagination to comprehend," and these "abominable consequences of misery, disease, crime and death" (we quote the editor's own words), there are those who claim that society in its unstudied evolution has reached the highest approximation to perfection, and, crying woe! on all reformers, declare that so stereotyped it shall remain forever!

AGREEMENT is the magic word; not wealth, nor numbers, nor system: these can never make a new world. But all things are possible to agreement. This is the one essential of both small and large homes; without it familism is a mockery and Communism a humbug. That little story in our first number of the combination of three families in the woods of Michigan shows what the principle of agreement may accomplish under the least favorable conditions. Men need not wait for a phalanstery; let them agree where they are so far as they can. If they are not prepared for Communism they may still coöperate to mutual advantage in many ways; and if not in many ways then in a few. Try it. All the good things of which society boasts—its schools, colleges, churches, hospitals, asylums, even its railroads and world-fairs—are outgrowths of this principle of agreement. Socialism only seeks to give it new applications.

A PRESSING need at the present time is just and discriminating criticism. Much of the adverse comment of the press on public men and affairs savors of disagreeable personalities, and betrays too often illiberality and narrow partisanship. Zeal in exposing corrupt men in office is a hopeful sign in any political organization. The pluck and persistence shown by some of our leading metropolitan dailies, in ferreting out and denouncing rogues in office, is worthy of high praise. We cannot help wishing, however, as we read their scathing editorials on men and measures, that they were insti-

gated by less personal hostility toward sinners, and exhibited, when wrath must blaze out, a greater indignation against sin. If the animus of an article is evidently hatred of an official under rebuke its force is inevitably impaired. Criticism given without passion, but for the truth's sake, is destined to act as one of the most universal and beneficent forces in society.

SOMETIME since, as we were turning over the leaves of one of the best magazines that finds its way to our table, we noted in an editorial on "Winter Amusements" the following sentences:

"The young must have social life. They must have it regularly; and how to have it satisfactorily—with freedom, without danger to health of body and soul, with intellectual stimulus and growth—is really one of the most important of social questions."

Just so. The solving of this problem is one among the many that Socialists have in mind. This editor in his paragraphs tacitly admits, not only that ordinary homes are utterly unable to meet the demands of the youth of both sexes for social culture and amusement, but that the search for these outside of home is attended with risks, imperfections, and many sad results. Surely then, he, and all who see like needs, will at least not hinder those who are earnestly seeking to so enlarge and perfect home that the allurements of the world without will not rival in the hearts of the young the delights and advantages to be had within its charmed circle.

SIZE OF COMMUNITY FAMILIES.

SINCE we proposed the question, *How large ought home to be?* we have turned to Nordhoff's accounts of the existing Communities in this country, to see whether they throw any light on the problem; and we have been surprised to see how great are the differences among them, and how small the help they afford to any rational determination of the proper size of home.

In the first place, we find that in all the Communistic Societies except the Shakers and the Oneida Perfectionists there is no such thing as a Unitary Home in the Socialistic sense. Notwithstanding their Communism they live in separate families of the ordinary size.

Nordhoff reports that in the Amana Community marriage makes the family, and each family has a house to itself; that the Zoarites build dwellings large enough to accommodate several families, but each family lives by itself and manages its own affairs; that in the Aurora and Bethel Communities each family has its own house or separate apartments in one of the large buildings; that the Icarians give each family a separate dwelling and are avowedly opposed to Unitary Homes; and finally that the Rappites, though they allow no marriages and have therefore no families in the natural way, still divide themselves into artificial families of six or eight persons and live in small, separate houses. Thus in all these Societies the idea of Communism is entirely distinct from the idea of a common home. They make no attempt to rise above the ordinary conception of home so far as size is concerned. We must therefore look beyond them for light on our question.

The Communities that remain are those of the Shakers and the Perfectionists. These have advanced to an actual enlargement of home; but the dimensions they have respectively pitched upon are so unequal that their testimonies taken together tend rather to confusion than to the solution of our question. The Shakers have eighteen societies, each of which is divided into several families. These families live in Unitary Homes. There are fifty-four of them in all. To get at the average number of individuals in a single family, we take the whole Shaker population, which is reported to be at the present time 2,298, and dividing by 54 we have nearly 43. This number is much smaller than we have been in the habit of imagining as the average of a Shaker family. Indeed, it is smaller at the present time than the average was some years ago. In 1827, or thereabout, the total number of Shakers was 4,239 and the number of families was 62. Dividing as before we have 68 as the average number of individuals who occupied a single dwelling when the Shaker population was at its maximum. Doubtless there have been exceptional families that have risen above even this number. For instance, it is stated that the Shaker Society of Union Village in 1829 numbered 600 and had six families, which would give an average of 100 to a family. As present, however, it has only 215 members distributed in four families, giving an average of 54 to a family. So the Mount Lebanon Society in 1823 had 550 members distributed in seven families, giving an average of 78 to a family. At present it numbers 383 in seven families, averaging 55 to a family. Thus according to these statistics (which are taken from Nordhoff) 100 is the highest average that single families

have attained in the largest Societies when the Shaker population was at its maximum; and 55 is the highest average of those same families at the present time.

Turning now to the Oneida Perfectionists we find a much larger number gathered into one family and living in one home. The Oneida Community, by itself, separate from its branches, has never numbered less than 200 since its earliest years, and now numbers about 240.

The only suggestion bearing on our question which we get from this study of the varying sizes of families adopted by the existing, successful Communities, is that among the older set of them the greatest success has gone with that Community (viz., the Shakers) which adopted the largest size of families; and the success of the Oneida Community in adopting a still larger size seems to point further in the same direction.

THE question raised in a previous number and discussed in the preceding article, respecting the proper size of Community Homes has elicited several communications; but we can make room in the present paper for only the following:

April 9, 1876.

TO THE AMERICAN SOCIALIST:—The question, "How large ought home to be?" proposed in your first number, has engaged my attention to some extent. I have often thought, while visiting charitable institutions, that the unfortunates for whom public and private sympathy have thus provided were surrounded by improvements and comforts which are denied to all but the very wealthy. Their rooms are well lighted and ventilated. Steam is used for heating and for all household labor, as cooking, laundry work, etc., etc. The walls are adorned with paintings, and not unfrequently rooms are set apart furnished with every means of amusement. Some years ago, when visiting a notable house of correction, I was struck with the fact that the rogues were surrounded with greater luxuries than the mass of honest people. The conveniences which we so much admire in these institutions and all the grand appointments of our modern hotels have been introduced mainly on the ground of economy; and this fact teaches that the "enlarged home" ought to be strong enough in wealth and numbers to employ science in its varied economies, as well as to avail itself of the modern improvements of the age. This can be done with comparative little expense in a large family. It is true that advantages begin at the very threshold of enlargement. You cannot well combine two cook-stoves and two wash-tubs, without immediate economy and improvement in the fixtures; but you can scarcely introduce the higher economies and luxuries, with families of a less number than one hundred. Then if a sprinkling of children are added at one extreme, and their grandparents at the other, the medium will be nearer three hundred than one. Home meetings, home schools, home lectures, amusements, industries and arts, must be sustained; and these things require spacious buildings, suitable surroundings, and superintendence that only combined numbers can provide and maintain. Wealth alone will not suffice—loving hearts, wise heads and strong arms, are needed to perfect the many-sided, ideal home.

The extent to which the enlarged home may grow is an unsettled and mostly an untried problem. Given the organizing, inspired influence, and there is power—abiding power—in a large family to protect and guide itself—to make its own conditions. Like a railroad corporation, it can if necessary make up another train.

E. H. H.

April 9, 1876.

DEAR SOCIALIST:—I am delighted to read that your paper is "devoted to the enlargement and perfection of home," for I have come to regard these as nearly synonymous terms. How can perfection exist unless the integral nature of home be preserved? And how can that be insured except in the completeness of a family? There are many model households outside of Communism—happy, tranquil, secluded—undisturbed by turmoils from without or discords from within. I have seen such homes, where father, mother and children were blessed with "sure content," and theirs the abode of love. But alas! I have found that even these peaceful households are in their very nature temporary; as the years roll on the children disperse from the parental roof, the home circle is broken, and henceforth the lives of parents and children are ever divergent. How to avoid this dire result is a matter which concerns us all, and we turn toward Communism for a solution of the problem.

Your question, "How large ought home to be?" is an important one, and one that lies very near my heart. From what I have heard, seen and known, I give my preference for the large Communal home. Indeed, one of the fondest dreams of my earlier years—a cherished ideal—was of a commodious dwelling filled with a host of people, living together as one great, loving family. I can recall no greater delight of my childhood than the festive occasions which brought together a house full of friends and relatives. It was my foretaste of Communism—a glimmering of the happiness and possibilities of aggregation—and from that time to this, now more than a quarter of a century, my predilection for "a vast concourse of people" has been ever the same.

Assuming then, that Communism is the most desirable form of society, the next question is in regard to the adequate size of a model home. It may be true that in a large family—by this I mean a body of two hundred or more—every thing is on so vast a scale that the individual seems nearly lost in the great whole; but is this to be deplored? Persons may have reason to say

that they do not feel equally acquainted with all, and that they scarcely speak to some members for weeks. Who is to blame for it? the organization or the individuals concerned? I say, the individuals. I do not agree with those who assert that a Community of fifty members makes a pleasanter home than one of two or three hundred. If there is an absence of the snug, cozy, homey feeling characteristic of small families and medium-sized Communities, it is more than made up in the power and majesty, and I may say magnetism, which must always pertain to a company of two hundred or more people, living together.

A large Community involves a large house, and a large house involves more or less stair-climbing and weary feet; but as these are the days of invention, and as the larger the number of persons combined into one family the more profitably can they afford to invest in improvements of various kinds, elevators can be substituted for the tedious staircase, which will certainly do away with one grand argument that objectors always bring against large-sized Communities.

Practically, the advantages of a large Community must be manifold. A thousand conveniences may be added to the premises belonging to two hundred people, which a family of forty or fifty persons can ill afford. A small family may carry on one or two businesses successfully, but an "enlarged home" can confidently multiply its occupations. In such a Community there will be farmers, gardeners, machinists, carpenters, tailors, dentists, florists, printers; there will be singers, musicians, elocutionists, lawyers, doctors, editors, professors in the various arts and sciences, etc., etc.; and there will be scores of kind uncles and aunts, grandfathers and grandmothers, who not only form important links in the chain that makes the happy family circle, but find their sphere in serving and caring for the little ones that are added year by year.

A Community may become a kind of mutual-benefit society; what one member lacks another can supply; and so by the daily and hourly contact of the members there will be a silent, subtle education going on. The farmer can advantage the carpenter, and the carpenter can instruct the machinist, and each can learn of the other; and either of these may profitably cultivate the acquaintance of the professor or the editor; while the scholars in turn may derive great benefit from the practical experience of the workers. Thus throughout the two hundred each member must modify and educate all. In such a family there will be a chance for social interchange; music can play an important part, and if there is inclination a meeting may be held for an hour of each evening. In unity there is might, and I can imagine that when two hundred people come together for religious devotion there must be developed a power and intensity of earnestness of which smaller circles are incapable. All great revivals thrive when the masses are stirred; and so in a family its capability for religious enthusiasm must be in proportion to its size.

I believe there is implanted in the human breast a love for association, that is just as inexpugnable as the love for existence. People are willing to sacrifice a great deal for the sake of companionship. It is not true that they prefer seclusion. Isolation is cankering—persons will corrode and die if long left to it. Is it not a fact that when the O. C. had a small Commune at the Villa, not two miles distant, the constant gravitation was toward the larger home? I have been told that the Villa was all that heart could desire for comfort and retirement; the family small, the parlor and dining-room cozy, and "a very nice place to visit once in a while" for an hour or two; but the flow of life, the magnetism, the central attraction, was toward the big O. C. family. That was the Home. In the heart of that great household people found an element that satisfied and strengthened while it exhilarated, and they were drawn to it as toward a magnet.

So give me multitude. It is a charming word, and all smallness seems smaller in comparison. "And the multitude of them that believed"—think of ten thousand folks believing the same gospel, with hearts attuned to the same inspiration, working for the same objects!—a blessed Communism. In perfected society, when the rough corners of selfishness are worn off, I believe that multitude will be an equivalent term for a happy home. Truly your well-wisher, T. A. N.

OUR WALLINGFORD LETTER.

April 10, 1876.

In my last letter I began a sketch of the industries which have flourished in this small Community. I told you how, beginning with the arcadian dream of "Horticulture the leading means of subsistence," they proceeded from market-gathering to the cultivation of strawberries and other small fruits; and that their first manufacturing enterprise was the making of the cheapest kind of traveling-satchels, for which they received only twenty-five cents a dozen! But those were days of comparative poverty, and any thing in the line of honest labor was welcomed with enthusiasm.

Another in-door industry of the W. C., which did much more than the bags to help along in its years of need, when it never thought of running in debt, or of asking mother Oneida for a cent, but rather was ambitious to contribute some share to the support of a free press—was the putting up of *horse-radish* for market, which brought in from \$20 to \$30 a week. The work consisted in washing, scraping, grating, and bottling in vinegar this pungent root, and it was done altogether in bees. These bees were not daily, but occurred two or

three times a week and lasted two or three hours. They were held after supper. The roots were first washed in the kitchen, then put in pans on the dining-room tables, where they were scraped ready for grating, which was done with an extemporized machine in an outhouse. After grating, the radish was returned to the dining-room and spooned into small-necked bottles. These were *pathetic* bees. The scene in the dining-room was lugubrious in the extreme. The stinging odor—nay, it was something more palpable than odor—the exhalation, filled the room; and to compel the gushing tear, onions were nothing in comparison. A desperate boy would sometimes take his pan and bottle and sit out in the frost-biting night rather than bear it. It is related of one boy that he ran away from the bee like a renegade from martyrdom, and getting his sled climbed to the top of Mount Tom, thinking to solace his eyes and throat by streaking down the declivity; but his sled running under the crust he only escaped a scratched face or something worse, by his hat-brim turning down just at the right time; which accident or miracle he took as a warning, and coming back meekly resumed his work—whereat Quip is said to have remarked that in trying to get out of one *scrape* the boy got into another. Nothing but the good humor and hilarity engendered by a bee could have made this business endurable to any one, but it was carried on in that way several winters, and was half the support of the family. Market was found in the towns around within a radius of twenty miles.

One incident of this campaign is well remembered. The vinegar in which the radish was put up gave to the mixture a yellowish color, and a grocer at Meriden told our peddler that the bottles would look much more attractive on the shelf if we would use water in the place of vinegar. Simple folk that we were, we took his suggestion and put up the next mess in water, much pleased with what appeared to be an improvement. The bottles sold well enough; but the lad who went round the next time came home dreadfully abused. The dealers made an outcry wherever he went, and accused us of selling *grated turnip*. The lad said he only wished they would attend one of our bees, and then if they called it grated turnip he would give them the whole stock. The truth was it took the vinegar to draw out the virtue of the radish and to keep it from spoiling. Mr. H. went round immediately and took back every bottle that could be found, to save our endangered credit.

Another misfortune is brought to mind; a big ox in the yard suddenly died, which upon examination was found to have its stomach full of the tops of this fiery root. They had been thrown to the cattle as innocent fodder, but were evidently too high-seasoned for this poor creature.

"He that humbleth himself shall be exalted." We see to what degradation the bee-spirit submitted in the industry just described. It was rewarded at last with one of the most attractive and congenial industries in the world. In 1864 the O. C. paper was brought to Wallingford, where it was published four years. And by the way, the four volumes of that period were quite episodic and peculiar, attracting more public attention than usual, which should be credited perhaps to the local afflatus. "Foot Notes" appeared in this series, and this would certainly never have been written at Oneida. "The Story of a Life," afterward rehearsed by Dixon to all the world, appeared in this series. The literature was quite sensational as a whole.

When the *Circular* was withdrawn again to Oneida, it left the job-printing business here well rooted, and the growth of that business has kept the industrial enthusiasm in a steady glow ever since. It has added to itself one by one all the processes of complete book-making, which are very many, and most of them very pleasant to do. Manufacturer's price-lists and catalogues have constituted a great part of the jobs, and these have had to be folded and stitched and covered, which has made occasion for innumerable bees. The composing room has its group, organized and continuous; so does the dry-pressing, the bronzing and the sewing and binding of heavy folios; but you should see how easily these groups dissolve or melt into a bee when conditions invite, as when work is hurried and a bee is called before breakfast perhaps or after the lamps are lighted in the evening. These paper-handling bees have always been in the Family Hall, and presided over by the family mother till within the last year, when the increase of business has made other accommodations necessary.

One more observation and the last. I think of two businesses which have been started here and have not taken much root, because perhaps they were not conso-

nant with the reigning spirit: one, the manufacture of trap-chains, which was the employment of the young men here for a while, several years ago. That was too masculine. The other, a branch of the O. C. silk business, in which the operatives were hired females—a condition less consonant still perhaps. But the art of book-making, with its multifarious manipulations, is adapted to one sex almost as much as the other—it is peculiarly social; and that business seems to have found a deep soil in W. C.

H. H. S.

CHEAP TURKISH BATHS.

I.

A THREE DAYS' CURE.

FOR over ten years I have suffered from *Dumb Ague*. In its train it brought violent fits of neuralgia, excessive night sweats, and general sleeplessness. I never took much medicine for the whole batch of them, except occasionally to allay the neuralgic pains and check the night sweats when they became unbearable. Such poisons, as strong hot tea or Dover's powders would somewhat alleviate the paroxysms of pain, but of course helped to bring on the night sweats, which would be in turn more or less checked by another poison—a strong dose of alcohol on going to bed. The tea I liked, but hated the powders and the liquor. I also tried dry electricity, which, instead of helping me, always made me worse. An occasional electric bath, however, or human magnetism, or both, proved beneficial. But my business was so exacting I could not for most of the time avail myself of a regular course of any treatment; and when I had more time on my hands the Electric Establishment had closed.

From the very first, I knew that the great equalizer and purifier—the Turkish Bath (which I had tested a long time ago in England, during the Urquhart and Wilson enthusiasm) would relieve and in time cure me; but the nearest establishments were thirty-four miles from my place of business, and very expensive ones besides. So, because

"Men must work and women must weep,"

I foolishly kept on in the even tenor of my painful way, hoping that sometime some one would start a *Hamman* in my own town. I preached it and urged it on men of leisure and means, as well as on the enterprising and "smart." But no!—any thing but a Turkish Bath—cold water on the brain, sentimental "hygiene," transcendental "physiology," witless entertainments, "gushing" lectures, lifeless sermons, factious politics, sectarian hatreds, street brawls, drinking dens, church lotteries, and gambling hells—any and every conceivable novelty and "reform" but a Turkish Bath. And I was always either too sick, or tired, or both, to start one myself, even if I had had the necessary means, knowledge and tact.

There was not even a Vapor Bath in the place; and I had no draft-proof and well-ventilated conveniences at home to fairly try the Thomsonian or Coffinian processes of sweating; and even if I had, how awkward and fussy these would be, after all! I once tried an alcohol bath, my wife kindly applying it. The contents of the saucer flared up and burned us both! That was enough. And this also was awkward and fussy and even cruel business—very. *No conveniences*:—that tells the whole story. I wanted to sweat *nude*, and be washed and worked over and dried off *nude*, without a thread of day-clothes or bed-clothes or bath-blankets to load me down and check the evaporation, and make me feel dirty and catch cold into the bargain. In fact, I wanted and needed a thorough course of *Turkish* baths, and a thorough course I would have. My disease was chronic, and I expected quite a chronic treatment.

So last Monday morning, after the usual night sweat, I wrapped myself up as if ready to embrace the North Pole, and started early for the Wallingford Turkish Bath. I felt very weak indeed, but nerved myself with an extra strong cup of tea poison. After about two hundred miles of incessant rain and squall, and chilliness, and ineffable fatigue, I found myself here about seven o'clock in the evening. Two hours' rest, and at nine o'clock I took my first bath—a light one. * * *

This is Friday morning. I consider myself *well* now, thank you. This is not the mere exultation of enthusiasm. I am very calm. I record it as my deliberate conviction that I am thoroughly cured. I've taken five baths, and I'm all right—and that's all about it *now*. No, I *will* say right here that the affable Adonis of the Bath—Mr. Herrick—and its magnificent Hercules—Mr. Easton, have entirely won my heart, and I earnestly hope that their uniform courtesy, kindness and thoroughness, will ever be my exemplars in whatever I shall henceforth undertake to do.

I have taken careful notes of my treatment. But as

your space is precious, I shall postpone these and other matters until next week. If I do find myself again in those hot-rooms, I am sure it will be not as a dumb-ague patient, but either for pastime or for cleanliness, or in the capacity of a bath-giver. I have already thrown aside my old fluff-lined, treble-soled cloth boots, and wear simply light shoes instead. My heavy vest and pants and extra pantaloons are gone. My long hair has been clipped short. I sleep under very light bed-clothing. I can even sit in a moderate draft, with my coat off, as I am now doing. And all this without noticing the shade of a shadow of my dear old friend—cold; and as for that muffler and shawl—good bye! And thou, old overcoat! except when driving or riding, no more of thee! And still, I am two hundred miles almost directly north of the genial clime whence I came.

More anon. I have left off watching *my symptoms*, as I have none to watch. But I shall keep a good lookout for those of other people in the hot-rooms, and shall report.

T. C. E.

Wallingford, Ct., April 7, 1876.

MUSICAL NOTICE!

The Managers have the pleasure to announce that
ROBIN AND BLUE-BIRD'S
Celebrated

TROUPE OF MINSTRELS

are now in town (having just arrived from their southern tour), and that they propose to give a series of

MORNING CONCERTS,

similar to those which charmed select audiences in all parts of the Union last season. Concerts to commence immediately in Open-Air Hall. Doors open at dawn. Tickets to be had of Aurora, and no reserved seats

Having been present at a preliminary rehearsal of this renowned Troupe, we are prepared to confirm the truth of the above announcement, and to assure our citizens that the singers of this company are in capital voice, and have a programme of unrivaled variety and beauty. Huzza for the Minstrels of Open-Air Hall!

"I SLEPT, and dreamed that life was Beauty;
I woke, and found that life was Duty.
Was thy dream then a shadowy lie?
Toil on, sad heart, courageously,
And thou shalt find thy dream to be
A noontide light and truth to thee."

REVIEWS.

MEMOIRS OF REV. CHARLES G. FINNEY. Written by himself. New-York: A. S. Barnes & Co., 1876.

This book makes no pretense to literary merit, it being the simple narrative of the experiences of the author, and of those with whom he was most associated. It is intensely personal, as memoirs of this kind are apt to be; but the attractive feature of the work is its record concerning Mr. Finney's agency in the Great Revival of 1825-30. His relation to it was similar to that held by Whitefield in the revival of a hundred years before, and to that which Moody occupies in the revival of to-day.

Great religious movements have always had their conspicuous leaders. Mr. Finney was one of these. He might have made a respectable lawyer in his particular district had he remained irreligious; but he never would have filled the niche in history that he is now destined to fill. No; it was his religious afflatus that gave him his remarkable career. He recognized this fact himself, and throughout his memoir ascribes his success to prayer, and to God working through him.

Mr. Finney was born in 1792, and converted to religion in 1821. While a law student he had occasion to study the Bible with reference to jurisprudence. This led him to a deeper examination of the book as a revelation from God. He became personally convicted of sin, and was thrown into deep anguish of mind. But great joy followed the surrender of his heart to God. He does not hesitate to say he received a baptism of the Holy Spirit:

"Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally belched out the unutterable gushings of my heart. These waves came over me, and over me, and over me, one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more;' yet I had no fear of death."

Mr. Finney's theological studies were pursued under the supervision of Mr. Gale, a Presbyterian clergyman

of the Princeton, Old-School type, residing in Adams, N. Y., the town where he, Mr. F., was converted. He had a vigorous, inquiring mind, and encountered insuperable objections in the preaching and teaching of his preceptor. He could not indorse the dogmas of the Princeton School. This led to sharp but friendly discussions between Mr. F. and his teacher. His studies consisted of prayerful Bible-reading and earnest debate. The result was that then and there the germs of New-School Theology were started, which Mr. Finney nourished and cherished throughout his life. He believed and taught that as God had commanded all men everywhere to repent, all men had the ability to repent; and that the Holy Spirit was given to persuade and help them to repent. Notwithstanding these views—at that time quite radical—the Presbytery licensed Mr. Finney, and he went forth as a missionary to preach.

He made a humble beginning in a school-house at Evans' Mills, in the northern part of Jefferson Co., N. Y. A few members of the Congregationalist and Baptist denominations lived in this place, but religion itself was at a low ebb. Here he spent several weeks, preaching every Sabbath and two or three evenings during the week. At the close of one of these meetings he took occasion to say some sincere things to the people, which aroused their anger against him, so that they all arose to leave the room. The day following Mr. Finney and a deacon of the Baptist church spent their time in fasting and prayer, and in the evening the house was crowded with people to hear him preach. The result was deep conviction, first on the part of the church-members, and finally with the impenitent. The revival soon became general throughout the town.

Such was the beginning of Mr. Finney's revival work. He went from town to town in the northern and central parts of the State, holding meetings, and always with success. At Gouverneur a large proportion of the inhabitants were converted. At Western and Rome began that work known as the "Great Western Revivals." During the time of his meetings at Rome—twenty days—there were five hundred hopeful conversions among the most respectable inhabitants of the place. A solemn awe pervaded the village which even impressed itself on travelers passing through it. Mr. Gillett, pastor of the Congregational church, asserted his belief that, so far as his church was concerned, the Millennium had already come; and said that with all his past labors he had not a single sermon suited to the needs of his people.

From 1821 to 1830-31 there was—to use a musical term—a gradual crescendo in Mr. F.'s labors, which seemed to culminate in 1830 with the Rochester revival. It is estimated that one hundred thousand souls were converted during that year. Dr. Lyman Beecher affirmed that for so short a period it had no parallel in the history of the Christian church. It was in 1830 that Mr. Finney, by the invitation of Anson G. Phelps, first visited New-York city, and held meetings in Vandewater-st. and afterward in Prince-st. In 1832 the Chatham-st. theater was turned into a church for Mr. Finney, and a powerful revival ensued. In 1835 he removed to Oberlin, Ohio, and became connected with the new college and theological school then just established in that town. He afterward held successful revival meetings in England and various parts of this country; but he made it his home in Oberlin, where he died in 1875 at the advanced age of eighty-three.

The book is filled with entertaining incidents, graphically portrayed, and is written in a spirit of candor and earnestness, and a naturalness withal, which cannot fail to secure the interest of a religious public.

WHAT IS PROPERTY? *An Inquiry into the Principle of Right and of Government.* By P. J. Proudhon. Translated from the French by Benj. R. Tucker. 457 pp., large 8 vo.

Proudhon was an agitator as long as he lived; and his book is not soothing even now. There is a vehemence about it that is truly Gallic, as if the author had rushed out with his hair in disorder, his coat off and his vest undone, to harangue a crowd at his door. He is a philosopher and political economist who calls in question the assumptions of ordinary thinkers. He was born in 1809, in Besancon, France, a city also distinguished for being the birth-place of Fourier and Victor Hugo. From his father, who was a poor cooper, he inherited a little of that something which we call good blood. From his peasant mother he derived his personal appearance, and his tendency to look on life and society from the poor man's point of view. When he could be spared from work he clattered along to school in his wooden shoes, and did the best he could without books of his own. Leaving school soon, he became a great devourer of books from the public library. Then he became a printer, a Hebrew and Latin scholar, and made a journeyman's tour of France. Returning to his native town he so far distinguished himself in letters as to gain a pension of fifteen hundred francs. His book entitled, "What is property?" was first published in 1840. From that time till his death in Paris, in 1865, he was a daring writer on all topics looking toward the ameliora-

tion of society. But the French have very tender ears, and are therefore exceedingly careful as to what they hear; so they rewarded him with fines and imprisonments.

The three men who fashioned him and inspired him were, Moses, the Hebrew lawgiver, Adam Smith, the English political economist, and Hegel, the German philosopher. His aspiration was for Liberty, Equality and Fraternity. His formula is, "*Property is Robbery.*" Property he says is illogical, and founded in unreason and fraud and violence. By property he means ownership in the abstract, or the power to collect rent for the use of houses and lands, and interest for the use of money. The second and third chapters of his book are attempts to show that neither original occupancy nor labor can give right of soil. The fourth chapter is an attempt to show that property is impossible and false in all its consequences. The rest of the book goes to support these three chapters and shore up his main proposition. Rent and interest are the sums total of all social and political evil. If there is any thing that lessens his earnest desire for human brotherhood it must be a hatred of those who, performing no labor, live on the workman by taking rent for the use of land, and interest for the use of money.

Aside from his ceaseless criticism and calling of wrongs into question, he never did any thing very practical for the amelioration of society, except to attempt the establishment of a bank in Paris for the discount of commercial paper without interest, charging only a small commission to defray expenses. If he hated property and all those who live on property handed down from their ancestry, he hated communism ten times more. He says:

"I ought not to conceal the fact that property and communism have been considered always the only possible form of society. This deplorable error has been the life of property. The disadvantages of communism are so obvious that its critics never have needed to employ much eloquence to thoroughly disgust men with it. * * * * * Communism is inequality, but not as property is. Property is the expropriation of the strong by the weak. In property inequality of conditions is the result of force, under whatever name it be disguised; physical and mental force; force of events, chance, *fortune*; force of accumulated property, etc. In communism, inequality springs from placing mediocrity on a level with excellence. * * * * * Communism is oppression and slavery. Man is very willing to obey the law of duty, serve his country, and oblige his friends; but he wishes to labor when he pleases, where he pleases, and as much as he pleases. He wishes to dispose of his own time, to be governed only by necessity, to choose his friendships, his recreation, and his discipline; to act from judgment, not by command; to sacrifice himself through selfishness, not through servile obligation. Communism is essentially opposed to the free exercise of our faculties, to our noblest desires, to our deepest feelings. Any plan which could be devised for reconciling it with the demands of the individual reason and will would end only in changing the thing while preserving the name."

And what can we expect from Proudhon? His idea—though we see it nowhere very distinctly stated—seems to have been that the ownership of the soil should rest in society at large, and that every man should have a right to use the land, and that its occupation and enjoyment should be regulated by law. Disliking both property and communism, he plans for a third form of society:

"The objects of communism and property are good—their results are bad. And why? Because both are exclusive, and each disregards two elements of Society. Communism rejects independence and proportionality; property does not satisfy equality and law. Now, if we imagine a society based upon these four principles,—equality, law, independence, and proportionality,—we find:

"1. That *equality* consisting only in *equality of conditions*, that is, of means, and not in *equality of comfort*,—which it is the business of the laborers to achieve for themselves, when provided with equal means,—in no way violates justice and *equité*.

"2. That *law*, resulting from the knowledge of facts, and consequently based upon necessity itself, never clashes with independence.

"3. That individual *independence*, or the autonomy of the private reason, originating in the difference in talents and capacities, can exist without danger within the limits of the law.

"4. That *proportionality*, being admitted only in the sphere of intelligence and sentiment, and not as regards material objects, may be observed without violating justice or social equality.

"This third form of society, the synthesis of communism and property, we call *liberty*."

In an old country like France, where society has had time to differentiate, till we have two very distinct classes, the one representing property and rent and privilege, and the other representing toil and evil-eye and discontent, we can easily see how Proudhon came to be looked on as an element of mischief; but in this country he can do no harm, and he may even do some good by exciting inquiry and socialistic discussion. We should not like to have our working people make his formula their battle-cry, but there is little danger of that; for he is a thinker and controversialist and hard to read. He is learned, eloquent, epigrammatical, and radical. He hates property because it makes inequality; he detests communism because it destroys liberty; he will have nothing of Fourierism because it upholds property; he flouts Malthus because marriage is about the only comfort the poor man has; and when he tries to reason with you, he disturbs you by his shouting, and makes it

hard to follow him. Our thinkers will attend to him—they have attended to him—but we do not believe he is to be our evangel of reform.

We named our sheet the AMERICAN SOCIALIST partly for the purpose of avoiding unnecessary responsibility for the French Communists, whose theories and doings we know little about, except that they are unpopular; but the article copied below shows that the French Socialists are not altogether unreasonable, and are at least improving, even their enemies being judges:

SOCIALISM IN FRANCE.

[From the Pall Mall Gazette.]

THE *Journal des Débats* has published an address to the electors purporting to come from a group of French Socialists. As we know neither the names nor the number of those who have joined in putting it forth, it is impossible to say to what extent it represents the views of the Socialist party as a whole. But the moderation of its tone is very remarkable, and even if its contents should be disowned by the more extreme members of the school, they will still be interesting as a proof that even Socialists are not necessarily unable to profit by the teaching of experience. The Socialist party, the address says, has undergone a change analogous to that which has passed over the Republican party. Its aims are no longer purely theoretical and Utopian. It has ceased to expect or demand the immediate reorganization of society. Beneficial revolutions are not accomplished in a day, and the hasty application even of genuine reforms may work as great disasters as those they are meant to cure. All that Socialists now desire is the introduction one by one of the measures necessary to ameliorate the condition of the poorest and most numerous classes in the nation, and, in determining what these measures are, they fully recognize the need of doing nothing which shall impair the independence or dispense with the industry of the persons assisted. Their objection to much of the machinery of modern society is not that it professes to have in view the liberty of the individual, but that in worshipping the letter of individual liberty it has often allowed the spirit to escape. Just as it is no invasion of liberty to substitute the protection of the law for the protection of each man's own arm, so, in the judgment of the authors of this address, it is no invasion of liberty to assign to the community the duty of guarding the interests of those who, so long as men are left to themselves, will usually be at the mercy of the stronger. So far as the major premise goes there is nothing to quarrel with in all this. Any thing that the State can do to improve the condition of any class of its subjects without either teaching them to depend on others rather than on themselves, or promoting their welfare at the expense of others, the State may and ought to do. Where we part company from Socialism as thus expounded is on the minor question whether this or that particular reform comes under this definition of what the State may and ought to do.

We shall see more clearly in what respects French Socialists—or, at all events, the section of them which have issued this address—have modified the views formerly attributed to them, if we review the measures they suggest for the consideration of the new French Legislature. They are fourteen in number, and to only two among them can any serious exception be taken. The remainder relate either to points which in this country have already been settled in the way which the authors of the address wish to see prevail in France, or to points which must be admitted to be strictly arguable. To the former class belong the repeal of all laws prohibiting the association and combination of workmen, the application of sanitary regulation to mines and workshops and the partial substitution of direct and indirect taxation. To the latter class belong the State encouragement of technical and professional education, the bringing secondary education within the reach of all classes by means of exhibitions, the creation of a Consultative Commission to assist the Minister of Agriculture and Commerce, the extension and improvement of *Conseils des Prud'hommes*, the establishment of courts of arbitration and conciliation to mediate between masters and workmen, with the view if possible of preventing strikes, the institution of a parliamentary inquiry into the working of the laws relating to coöperation, the provision of some protection for workmen in the employ of the State, or of privileged companies, who have not the ordinary facilities of changing their employer. There is not one of these suggestions that has any thing in common with that terrible specter which has long gone under the name of Socialism. We seem in reading them to have passed from the territory of Socialism into that of social science, to be breathing the air of congresses rather than of revolutions. The first exception to this general prevalence of common sense is the proposal that the Legislature should consider how to assure the means of living to those who are no longer able to support themselves. The reasons urged in support of this recommendation are the impossibility of laying by for old age or sickness so long as wages remain at their present level, and the miserable condition of the man who knows that if either of these evils overtake him he has no means of contending against them. There is, of course, a very dangerous side to this suggestion, but in one of its aspects it does not greatly differ in principle from the English poor law; and those who are accustomed to regard the existence of a State guaranty against starvation as one of the causes which have prevented the relations between rich and poor in England from becoming as embittered as they too often have been on the Continent, will not wonder that some recommendation of the kind should appear in this address. The second exception relates to education. It is an immense danger for a nation, the address says, that different classes should be differently trained; and when the Legislature has established schools enough to contain all the children in France, it ought to go further and insist that the education given to the children in every school should be in all respects the same. This is a thoroughly wild proposal; but, considering what French Socialism has been, and in the opinion of many Englishmen is still, this must be set down as an unexpectedly tolerable proportion of sack to bread. If this moderation is genuine—which we suppose must be allowed—it argues a great advance of reasonableness in what has been supposed to be the most extravagant section of French society.

SCIENTIFIC NOTES.

The measurement of the mechanical force of light by Mr. Crookes' new instrument, the radiometer, shows that the light of the sun exerts a repulsive force on the earth in opposition to gravitation amounting to 200 pounds to the acre; 57 tons to the square mile; or 3,000,000,000 tons upon the whole earth.

The President of the Royal Geographical Society, John Evans, F. R. S., has suggested reasons for believing that the poles of the earth have not always existed in the present polar regions. Arctic geology shows a former vegetation incompatible with the situation of the polar zones as regards light and heat; while the general glaciation of all parts of the earth's surface may be accounted for by assuming a slow change of the position of the poles, brought about by upheavals of the crust near the equator.

The ant has been a pattern of intelligent industry ever since Solomon bade the sluggard, "Consider thy ways and be wise," but Sir John Lubbock's researches tend to show that an extravagant estimate has been put upon the intellectual power of this and other communistic insects. The perfect order which reigns in the colonies of ant-dom arises, not from the exercise of those brotherly qualities which must characterize man when he attempts socialism, but from a rather low order of instincts. Thus, it has been supposed since the time of Huber that an ant or a bee which finds a supply of food communicates the fact in some unknown way to his companions; but Sir John Lubbock has shown that the swarm of visitors which follow a chance-find by an individual ant, arrive at their destination by following the returning track of the pioneer, guided on their way by a scent. By changing the direction of this scent when it passes over any thing movable the great majority of ants are diverted away from the object they are seeking. Other experiments show that the ant possesses reasoning powers of a low order, if indeed, it possesses any.

The wise men of the East are in doubt. Finding that tunneling the Alps was mainly a question of finance, the same conclusion was announced, rather hastily, in regard to the long-talked-of Channel tunnel between France and England; so many cubic yards of material to be removed; cost so much; result as certain in one case as the other. To be sure there would be extra engineering difficulties in alignment and leveling across the turbulent channel, but they would be overcome of course. But just now the simple question is, "Shall we find the chalk beds impervious to water?" Settle that question, and you settle the chief difficulty. If the chalk formation which underlies the channel is water-tight, or nearly so, the difficulties of leveling, alignment, ventilation and drainage, though very important, are not insuperable: on the other hand, if the chalk is pervious to water, or is full of "flint faults" which will prove so many holes in the channel bottom, why then the question is simply one of pumping dry the Atlantic ocean! Certain observations upon the character of this chalk formation in other parts of England have led to grave doubts as to the practicability of trying to penetrate thirty miles of chalk sea bottom. The expense of even an exploratory "drift" or small tunnel, would be enormous, but will be undoubtedly met, if it can be shown that tunneling operations will not be "drowned out" before fairly away from either shore.

CHOWDER.

The rage for "spelling-bees" has reached England.

Quip says this fine Spring weather reminds him of one of Shakespeare's plays—Winter's Tail.

The boilers, engines and other machinery for seven steamboats, to run on the far-away Amoor, have just been shipped from St. Louis.

The nomination of Richard H. Dana jr., to be Minister to England, has been rejected by the Senate, much to the regret of many and the joy of Gen. Butler.

Quiz thinks the talk about raising a sinking-fund for the benefit of the Pacific Railroad must refer to submarine operations in connection with lost treasure-ships.

A new apartment house—a sort of unitary home for many families—is to be opened in New-York. It has an elevator, and it is designed for the elevation of the masses.

Quip says that there is a sleeping-car on the New York Central for lying-in, and that there are many berths there; but Quip is an intolerable punster.

Mount Vesuvius is just starting a first-class eruption again. Why don't some Yankee buy up that property, put a board fence around it, and charge ten cents' admission?

France and England are both excessively anxious to have a finger in the Egyptian financial pie, yet each country is very much afraid lest she shall put her foot in it, too.

The public debt has been reduced \$17,696,286 during the last nine months, which is nearly \$4,000,000 more than was paid during the entire fiscal year ending with June 1875.

There is a story in the English papers that Baron Rothschild offers to pay off the Turkish debt on several conditions, including his installation at Jerusalem as King of the Jews! Don't believe it.

A Frenchman, M. Louis Vidal, has succeeded, we are told, in discovering a process by which photographs in colors may

be produced by the camera. Some folk will wish the Frenchman hadn't done it.

Connecticut has reelected Ingersoll, Democrat, as Governor. The legislature is also Democratic. Very little money was spent in the election, because, as one of the leaders artlessly explained, "they hadn't it to spend."

The roughs or "hoodlums" of California want the Chinese exterminated. The complaint is that they never become permanent settlers, work too cheap, and persist in worshipping cast-iron gods from Birmingham. John ought to tell his side of the story.

It is really confusing to try to keep any particular track of all the unearthings, discoveries, revelations, etc., that the various investigating committees at Washington are constantly reporting. Let's see, what was the old saying about setting a congressman to catch a congressman?

A political journal says, "Had tobacco been selected for higher taxation the consumption would decrease." Hygienists have long claimed that there is a connection between tobacco and consumption, and it is encouraging that politicians begin to notice the same thing. Let us have a higher tax on the weed at once and by all means.

Hallet Kilbourn, who wouldn't answer the questions of the investigating committee and was committed to jail for contempt, managed to have spring chicken, strawberries, green peas, etc., etc., at a cost to the Government of \$9 per meal, instead of the "plain fare" to which he was sentenced; but Congress found it out and cut him down to 33 cts. per meal. They doubtless feared for his digestion.

A. T. STEWART died at his residence in New-York on Monday, April 10th, of acute inflammation of the stomach. Mr. Stewart was seventy-three years of age, and had been in the dry-goods business in New-York city nearly fifty years. Beginning his career as a merchant with but three thousand dollars, he rapidly advanced in wealth until he formed one of the famous trio which is now represented alone by the railroad potentate Vanderbilt. Mr. Stewart has always attributed his success to his adherence to principle—never misrepresenting the character of his goods for the sake of forcing a sale. Probably a large share of his wealth was bequeathed to certain benevolent institutions for the working classes, in which he seemed much interested during his late years.

ANSWERS TO CORRESPONDENTS.

E. Fairfield, O., April 4, 1876.

Is the O. C. at present desirous of starting a branch Community in this locality, provided sufficient property, personal and real, be furnished gratuitously for that purpose? T. & S. B. M.

We understand that the O. C. is not desirous of starting new Communities anywhere at present. It advises that candidates for Communism should give their attention to the study of the general subject of Socialism for sometime to come, and not move hastily in the direction of practical experiment.

To F. F., "National Home."—The Address of the Aurora Society is, Aurora, Oregon; of the Bethel Society, Bethel, Shelby Co., Missouri; of the Brocton Community, Brocton, New York; of the Icarian Community, Corning, Iowa.

PRESS COMMENTS.

[From the St. Stephen Journal, N. B.]

No. 1 of the AMERICAN SOCIALIST, a new paper published at Oneida, N. Y., and devoted to the enlargement and perfection of home, has come to hand. Its mission is laudable. Its motto is, "the elevation of the whole human race, in mind, morals and manners." Its typographical appearance is all that could be desired, and it is well filled with interesting information, not found in other publications of the day. Success to it.

[From the Daily British Whig.]

The SOCIALIST.—The first number of this weekly paper, published at Oneida, N. Y., has put in an appearance. It is devoted to the enlargement and perfection of home, and if it can accomplish the object which it has in view—and we do not here stop to inquire the means that are to be used—it will have engaged in a mission laudable in the extreme and worthy of approving aid and encouragement. The SOCIALIST is an eight-page paper, very neat in typographical appearance.

[From the New-York Graphic.]

The AMERICAN SOCIALIST, No. 1, came to hand yesterday. It proves to be a well-printed, handsome sheet of eight pages, filled with readable and interesting matter. The various articles are uncommonly well written, and the paper contains many things which will excite reflection in others besides Socialists. There is nothing in it which could not be read in the most fastidious circles, but a great deal that is provocative of thought. There is evidently an intention on the part of the editor to make a feature of "sensible" Spiritualism—if there can be any sense in it.

[From the Ontario Daily Expositor.]

We have received the first number of the AMERICAN SOCIALIST, a weekly paper published at Oneida, New York State, and which is in point of mechanical execution and form a very creditable paper. It is the organ of the Communities known as the Shakers, Harmonists, Eben-Ezers, Zoarites, Oneida Perfectionists, and Bethel-Aurora Societies. The editor, in his salutatory, says his paper will be devoted to "the enlargement and perfection of home." "This," he claims, "is really the principal problem of Socialism. The oracles of ordinary society say that a home should be limited to man, wife, and children. Fourier held that a normal home should contain eighteen hundred persons! These are the two extremes of opinion on this question."

Whether the SOCIALIST will ever see, as it predicts it will, the world dotted with homes large enough to give their inmates daily meetings, and all the means of liberal education and esthetic culture within their own walls; large enough to have printing-presses and libraries and orchestras and theaters and Turkish Baths of their own; large enough to enjoy the economies of steam-heating, steam-cooking, and steam-laundries; in short, large enough to be each of them a focus of all the improvements and enjoyments which science is giving to the modern world, is a prophecy we very seriously question. When this Utopia is found, doubtless the world will be apprised of the fact. In the meantime we beg to wish the SOCIALIST the measure of success its abilities and honesty of purpose merit.

Advertisements.

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